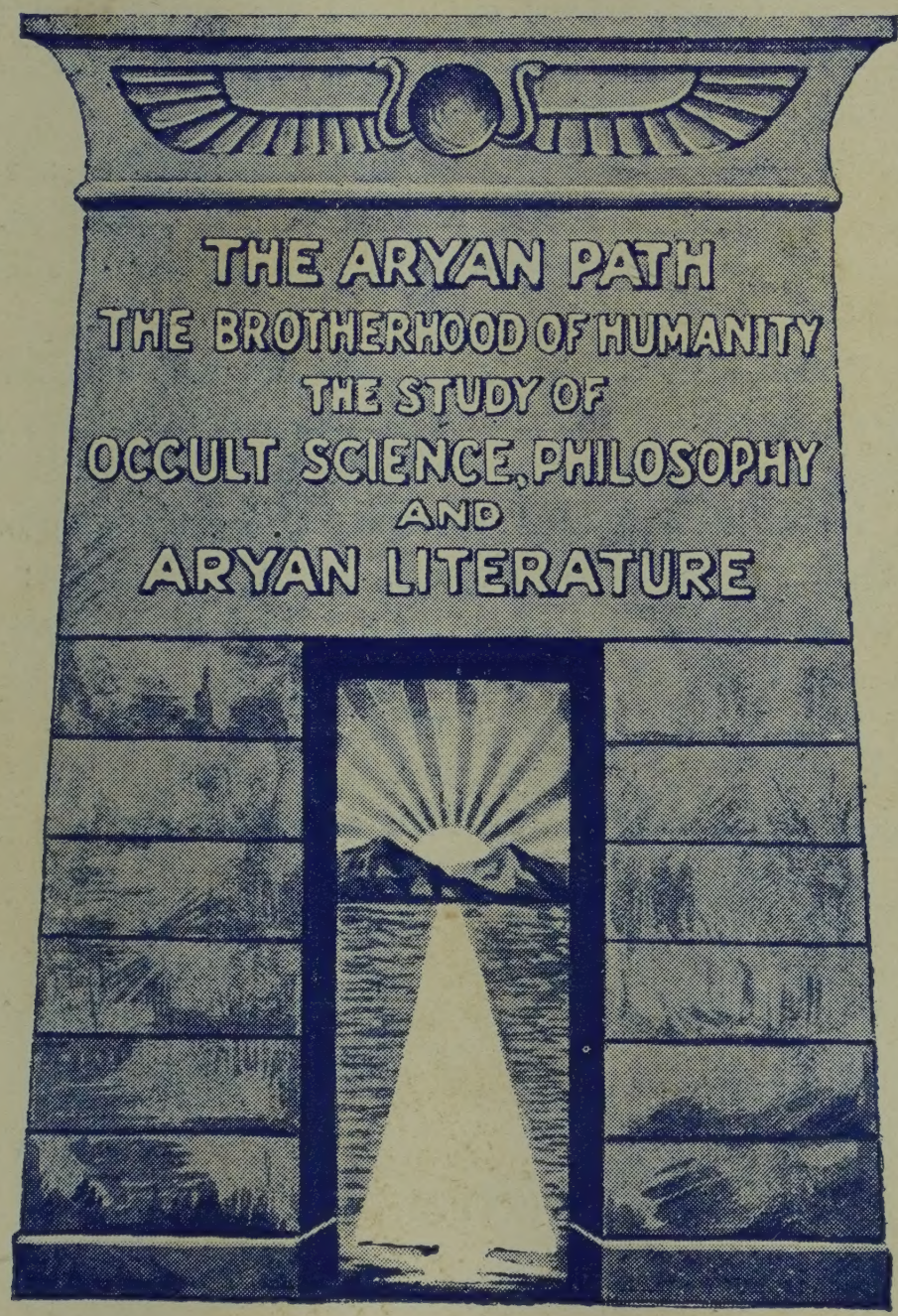
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXVII No. 6

April 17, 1957

The conventionalities of the weary world, outside our secluded "Ashrums," trouble us but little at any time; least of all now, when it is men, not ceremony-masters, we seek, devotion, not mere observances. More and more a dead formalism is gaining ground.

—MAHATMA K.H.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th April 1957. VOL. XXVII. No. 6

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1957. VOL. XXVII. No. 6

THE TEMPLE OF THEOSOPHY AND WHITE LOTUS DAY

Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.—H.P.B.

All sincere Theosophists will prepare themselves in the coming 21 days to celebrate, with solemnity born of faith and joy born of devotion, the anniversary of the passing of their guide, philosopher and friend, H. P. Blavatsky.

Among all who call themselves theosophists, there are students who use the knowledge obtained in service; there are nominal theosophists who are genuine well-wishers of the Movement; and there are those whom H.P.B. called the drones of Theosophy. All without exception respect the inaugurator of the Theosophical Movement. But there are those among the students whose intuition makes them look upon H.P.B. as their instructor and their Guru.

The heart of each, to whatever class he belongs by nature, proclaims his soul-status—the colour of his mental caste, the tone of his character, the number of his personality.

Those whose intuitions are not touched by the mental lucubrations of others value H.P.B.'s writings as instructions given not for debate but for application. Such are bound to feel the Power of the Guru enshrined in those instructions. Such have a duty to the drones—show compassion to them; also to the well-wishers—show friendliness to them; also to those who volunteer to spread knowledge—render help to them. Among those few for whom H.P.B. has become a Guru there is the kinship and companionship of co-disciples. For them the record runs:—

> The disciples (Lanoos) of the law of the Heart of Diamant (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals.

If the companions treading the path of discipleship, *i.e.*, the path of tests and trials, move in amity, faith and devotion they will all pass their tests and overcome their trials. Chelas learning the Law of the Heart will not succeed if others are not helped to succeed. The Law tries the strength of the marching feet, the agility of the working hands, the beating of the loving heart, the purity of the concentrated head. Above all the Law of the Heart Doctrine will try our Love and test our lust; try our Patience and test our anger; try our Generosity and test our greed. We need not be afraid of our infirmities; all students of Theosophy are bound to be sick now and again. But "that sick man is not to be pitied, who hath his cure in his sleeve"!

Out of failures must come the power of repentance; out of successes the power of service. Thus only can every failure be turned into a success,

and every success into Soul-Power.

All this was taught by H.P.B., the Guru. She hoped that her pupils would complete the building of the Temple of Theosophy for which she not only laid the foundations, but also, being a great architect, offered the blueprint. She said that the Temple should have four pillars—Sincerity, Will, Unselfishness and Moral Power. She once wrote :—

> Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.

Moral Power is declared indispensable in the living of the soul-life and in serving all souls.

H.P.B. wants us to be sure of our Moral Power; without it our sincerity can mislead us, our strong will can become sheer obstinacy and our unselfishness a cloak for exploiting others. Moral Power is Spiritual Stamina. With the aid of the first three, but neglecting the fourth, a probationer may easily develop a demoniac temperament. Moral Power strengthens our sincerity and directs it aright, steadies our will so that it flows harmlessly and harmoniously, purifies and elevates our motive and method alike. Moral Power is lust-less, wrath-less, greed-less.

No probationer is free from the motions of lust and anger and avarice. Who but a blind egotist could fancy himself free from all demoniac tendencies? But every probationer, if humble, will learn to fight the triple-faced Devil who tempts us all in a myriad ways.

If we aspire to serve all, above all to serve the Holy Ones who serve all, then we, each one of us, must acquire piety of body and of mind. Without this piety we will succumb to the unholy forces of the dark side of Nature. Therefore we must never forget to observe the Hour of Repentance. It will prepare us to answer the call of H.P.B., and let us take this as our Message for this year's White Lotus Day :—

> Bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life ; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences—and let the disinherited ones of life recover hope.

AN EXTRACT

Students of Theosophy should try to move a step higher than the ordinary run of Kama-Manasic beings. Our consciousness fluctuates—from the purely Kamic or passional to the purely Buddhic or intuitive, from the grossly personal to the highly impersonal. We are, like the phases of the moon, always changing—not regularly like the moon but in jerks of irregularity. We have to gain the full-moon position—the personality has to shine fully by the Light of the Spiritual Sun. To get to that position our next step is to become *Antahkaranic* beings, more or less permanently. This is our *dharma* as aspirant-devotee-neophytes.

As *Antahkaranic* beings we turn to the Higher, and the Higher reveals to us what to do with the lower. The more we look at the lower understandingly and not to make excuses, the more we seek guidance from the Higher, the less we shall feel impatient with or depressed about the lower. Matter is the shadow of Spirit ; evil, of good. It is the luminous flame which casts no shadow. Light a candlestick and you will notice that the solid candle casts a shadow but the luminous flame does not. The flame derives its sustenace from wax and wick—body and lower mind—which are charred and consumed by the flame. So, you are an immaculate golden flame and your lower nature is not you.

IN MEMORY OF H. P. BLAVATSKY

August 11th, 1831—May 8th, 1891

[The following White Lotus Day address delivered by Robert Crosbie is reprinted from *Theosophy* (Los Angeles), Vol. X, pp. 193-196, for April 1922.—Eds.]

Fellow Students of Theosophy:

Those who have made a study of the Theosophical philosophy, and are at all acquainted with the Secret Doctrine regarding Nature and Man, will understand why the Being who brought Theosophy to the Western World is so often spoken of among us. There is something more than respect for a person, something more than reverence for a personage behind this commemoration. No Entity having her knowledge could appear among us except under Law, nor unless that Entity had previously acquired that knowledge in the orderly course of spiritual, mental and moral evolution.

We have read and studied and spoken of Evolution time and again. We know that evolution rules in every department of Life, in every class of being; that all Beings above man must at some period have passed through our stage; that all beings below man will some day arrive at the human stage. This law of all evolution being applied in the light of Spiritual Identity and Brotherhood, must lead us to recognize that there are Beings above us, Beings who once were men, who return at cyclic intervals when Their aid is needed in the world, when everything is in a transition state, to give further light and guidance to mankind, so that we may more conscientiously and responsibly pursue our own task of progression and in turn help on the evolution of all Nature below the estate of man.

That such Beings do appear in the world is testified to by tradition, by all religions, by historical records, by great Teachings and by great examples of the noblest Altruism. All the story of the past shows that at different periods of the world's history there has come among men in human guise some Being who was hailed by some of his own time and accredited by succeeding generations with being a Divine Incarnation. Such great Beings have been the Founders of all the world's great religions. In our Christian religion we have such an example. It is written of Jesus that he "became in all things like unto us"—in order, we may well believe, to make possible the transmission to those to whom he came of that portion of the "ancient, secret, constant and eternal Doctrine" most necessary for their well-being. And in all ages, before and since the time of Jesus, such Beings have come among men, sometimes in lowly guise, sometimes in high estate, but all and always to inculcate once more the doctrine that man is Divine in essence, and that to *realize* his divinity he must think and act as a divine being; for it is by our thinking and acting that we produce the causes that bring to pass the effects, divine or infernal, that we experience.

We have been accused of following a person because we speak so much of H. P. Blavatsky as we knew her. That is not, with us, the following of a person; it is the recognition of a great Fact in Nature, and that fact has to have a name. The fact is valuable, because it points to the Source of the Message. Many others have sprung up since she passed from among us, who have taken to themselves the credit of her Message, who have used and misused what she brought to them, and have sought to elevate themselves by virtue of its delivery. So it is essential that the one who brought the Message of Theosophy should be recognized, should be known, by all Theosophists, should be presented to all those who would study Theosophy, for in no other way can the truth of that Message be obtained, undiverted and uncorrupted.

We are to consider and present the idea of a Being far, far above anything we can truly imagine, one with knowledge and power we cannot conceive of—a perfected Being—leaving those fields that were earned, in order to come among us, to come among us in a body like ours, in a body of this race, that the ancient Wisdom

might once more be presented to us in terms of our own understanding, even in a language which is not the language of metaphysics, but a language which has grown up among a fighting and a trading people, from which the terms are absent fitly and fully to present the many grades and degrees of consciousness, feeling and perception we need to understand.

We all know that H. P. Blavatsky was born in Russia in August 1831; that she came of a noble family; that she married at an early age General Blavatsky; that it was never a marriage in fact, and that she left home and friends and place and disappeared for some ten years. During those ten years she was in many lands but for the greater portion of that time she was in that quarter of the globe where she was in touch with those Masters of whom she spoke. During those ten years she served in many ways—that body served, for *it* was not the Entity—served as a soldier in Garibaldi's Army of Liberation. After Mentana that body was picked up for dead, but came back to life and was nursed to strength again. Then she returned home with a fearful wound in her side, which never fully healed. From the time of her return it was noted and commented on by relatives and friends that the character of Helena Blavatsky had been completely changed.

There is a reason for that—an occult reason, the knowledge of which is absent from our race. Most of us are subject to birth from necessity—Karma; that is, our thought and action in the past have been such as to bring us into a certain family, into a certain race, at a certain time and in a certain way under certain conditions and circumstances. Such births as ours are under Law; we are thus reaping what we have sown. But in the case of those Beings of whom we have been speaking, They do not always come to earth and enter into a body by our road of birth. Truly They come under Law, as do we all, but They *know* the Law and all its modes and processes, and They come by choice through that mode which best serves the occasion of Their coming. They may take a body which the Ego, or natural tenant, is leaving, and by agreement made on higher planes than those we know, such an abandoned body is used by that higher Entity for the purpose of His work in the world.

There have been two such occasions within our time. H. P. Blavatsky was one. The tenant occupying that body really left it when it was wounded unto death on the field of battle, and another Entity by agreement took it. That incoming Entity was one of "Those who know," one of Those who had reached perfection, and who used that body for the purposes of the work of the great Lodge of Masters in the world. William Q. Judge was another. In that case the body was that of a child of seven or eight who was pronounced dead by the physician in attendance. After a time the body showed signs of returning life, and recovered, but the nature of the child was different from what it had been before. To the parents it was still the same child. They saw the same body and thought it was the same Identity or Entity, but they soon saw the great change in the character, in the nature, in the tendencies.

Now these two cases point to something worth our utmost attention to try to understand: the *occult* laws governing Nature visible and invisible. They are all outlined in the last chapter of the second volume of *Isis Unveiled*, where this very mode of superhuman "birth" is broadly hinted at and illustrated: the fact that a Being of higher knowledge and attainment can, by choice or by agreement, enter a body, *borrow* a body, when the former tenant is leaving it.

These two Beings did not come into human life through the door of birth as we all have; they entered in with *knowledge*, and immediately on entering began to train those borrowed bodies to respond to their own attainments and requirements.

Many have heard of the great powers H.P.B. possessed, and many during her lifetime were witness to phenomenal exercise of those powers. William Q. Judge had the same powers. H.P.B.'s powers were heralded abroad by those who saw their exhibitions and believed them, as well as those who heard of them and disbelieved. Those possessed by William Q. Judge were not so heralded; in fact, so far as was in his power he

sedulously concealed the spreading abroad of the knowledge that he had them.

Now, I may be excused if I speak a few words personally of him in particular, the misunderstood and misrepresented Colleague of H.P.B. I met William Q. Judge in 1886 and at that first meeting I found something I had never felt before—the confidence, the realization of the power and knowledge of that Being—and never was I mistaken in it. Never was he false, never did he lack or fail in a single instance in the expression or the use of that power and knowledge. Always he sought to rouse in those with whom he talked the idea of the inner immortal nature of every man; always he sought to implant in their minds the desire and aspiration to realize their own Divinity. And to those whom he trusted he showed again and again great control over the powers of nature. Always, in such cases, he showed those powers, not to gratify curiosity, not to display his knowledge, but always in illustration of the workings of some great law in nature. In Theosophy there is no such thing as miracle. All those occurrences that seem to us incredible or miraculous are brought about by a knowledge of the higher and finer laws of nature.

You will remember that H. P. Blavatsky and William Q. Judge were only the names attached to those bodies—their students have more often called them "H.P.B." and "W.Q.J.," for by those initials they recognize or indicate the Entities that used those bodies, not the bodies themselves.

Those who were close to them—close in loyalty and trust and devotion to the Cause they served—were able, at least to some extent, to perceive the wonderful Natures masked in those personalities; the divine compassion that dwelt in them; the gentleness, the self-sacrificing nature that desires nothing for itself, but desires only to help mankind on its rough and thorny path to perfection. Those who could see could perceive that higher, finer, better Nature in these two Beings, could feel a response in their own inner natures. For there was something in the very contact and connection with those Beings that, as it were, burned into the very soul and aroused the highest and noblest of which the man might be capable. Yet withal, there was a simplicity there, a modesty there, that would disarm most people, that turned aside the self-seekers and the contentious.

So, if we look upon H.P.B. and W.Q.J. as something more than ordinary men, as Beings of power and knowledge, who had to step down to communicate with us in our paucity of ideas, in order to enable us to grasp at least a small part of the great *message* of Theosophy, then it is that it will be understood why we speak of them in terms of the greatest love and the highest reverence. No one who ever sought them as a Friend but found—and will find—their help—no matter how many the weaknesses, no matter how small the ideas of the inquirer. Always that assistance and guidance was given and will be found that enables the earnest seeker to grasp something of the great Truths about the Soul of Man that was and is the Message that they brought.

Love is ever the beginning of Knowledge, as fire is of light.

—CARLYLE

THE SPIRIT OF THEOSOPHY

The work of the United Lodge of Theosophists is to nourish all, morally, intellectually and spiritually. It affects directly those who come under its influence, and indirectly all others, near or far. The men and women who believe in the ideal of Universal Brotherhood and in the possibility of the mental and moral regeneration of the human individual are the ones who are really near to the Lodge. Distance in physical space is annihilated by thoughts and feelings; without right aspiration physical proximity to the Lodge helps not. But is there any person who totally rejects the truth of brotherhood and the possibility of man's mental and moral regeneration?

The U.L.T. is continuously engaged in the "beneficent work of increasing human happiness by promoting knowledge and by uniting together different people into one bond of an Intellectual Brotherhood." These words by Damodar K. Mavalankar are from a memorandum entitled "The Work of the Branches," printed in the *Supplement* to *The Theosophist* for March 1884. He adds:—

> Selfishness having sealed the eyes of the critics to the fact that they form but a part of the INTEGRAL WHOLE, they fail to perceive that the good of their fellowmen is their own good. The cloud of self-benefit darkens their mental horizon, through which their sight cannot pierce to have a glance at the future results of their attitude. They see no superior advantage within the narrow range of their vision, and therefore they conclude no such advantage exists.

The words "progress" and "happiness" are bandied about thoughtlessly. Many concepts of progress and of happiness are advanced, and only a few care to examine them dispassionately and intelligently.

Progress? Of what, in what? What about the how of it? And what is happiness?

There are numerous kinds of progress. There is a man's economic progress, measured by the power of his purse and his standard of living. There is the biological progress of man's bodily sensitivity through heredity. There is the psychological progress of the sub-conscious and the unconscious. There is evolutionary progress —from ape to man. Not one single branch of modern knowledge has a satisfying and complete answer about human progress; and confusion reigns supreme if we try to bring together the many definitions of progress offered by modern specialists. And the same applies to happiness. Men of modern knowledge—alas! in India too—discard the wisdom of the ancients. In this country the recognition of ancient culture is more formal than real; words and not ideas, more philology and less philosophy, more speculation and less meditation, are in evidence. Intellectualism prevails and the living of the life according to ancient ideals is neglected.

Theosophy has very definite knowledge to offer about the origin, the unfoldment and the end of the cosmos and of the earth; about the soul and the body of man; about effort and progress and the *summum bonum*. The Theosophical principles of learning—how to progress, how to be happy—and of teaching, which also contributes to our progress and happiness, are not valued, are not recognized, by the world at large. Theosophy has a vital and important contribution to make on the acquiring of knowledge, on the method of research and on the ideas of originality, and of the assimilation of the knowledge derived from ancient civilizations. The real significance of the teaching about true progress leading to supreme enlightenment is enshrined in these words:—

> ...if thou would'st be Tathagata, follow upon thy predecessor's steps, remain unselfish till the endless end.

The Enlightened One has attained perfection, the end of progress, and Bliss Supreme, *i.e.*, happiness. It is necessary to remind ourselves that *our* immediate predecessor is not a Buddha or a Jivanmukta. The teachings of Theosophy clearly point to the starry stairs of Teachers—*Guruparampara*. From the vast body of Wisdom each of us masters that which someone brings to our notice. One acquires new knowledge by an extension of old knowledge, and we are

indebted to those who draw out that knowledge from within our own heart.

But whatever nugget of wisdom is our own, not only does it enable us to progress but it also brings us the gift of true happiness, because anything that increases our knowledge creates an inner satisfaction born of understanding. Only the fully Enlightened One embodies Supreme Bliss.

It is most necessary, however, to recognize the part played in the gaining of Wisdom by our faith in the principles of Unity in Nature, Universal Causation and the Brotherhood of Man. The student of Theosophy is apt to lose himself in collecting detailed information and acquiring the bulk of theoretical knowledge if he overlooks the universal aspect of men and things and events. Man's progress-happiness depends on his seeing his own small place in the big cosmos; however tiny that place, it is his; and a single small cog is as necessary to the smooth running of a complicated machine as a large part is. It is the perception of the unity of the whole that engenders in us reverence for Nature and fecundates our heart. And let us remember that we do not learn Wisdom by mind; we have to learn it by Heart.

Therefore at every turn, in individual or collective study, in conversation or in correspondence, in writing for the press or in speaking from a platform, the principles of Unity, Universal Causation and Human Brotherhood should energize and inspire us.

Today it may be truly said, in Damodar K. Mavalankar's own words, that the U.L.T.

> *forms the centre of light, and he who steps into its sphere from the outer darkness, comes within the radius of Vision of the* BLESSED ONES. *To advance further depends upon his* active *goodness and work. By joining he has got his reward of giving an expression to his sympathy and thus affording moral support—and that reward is that he puts himself in a prominent position whence he can be more easily perceived than those who prefer to remain in the outer darkness.*

RELIGIOUS ORTHODOXY *versus* PURE THEOSOPHY

The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers.—*The Secret Doctrine*, II. 281

"Ye cannot serve God and mammon."

Engrossment in the world or worldliness means absence of spirituality.

One cannot serve with a full heart the cause of Theosophy as long as one clings to orthodox old-time dogmas and notions.

Mr. Judge wrote in his article on "Mechanical Theosophy":—

> The EARNEST, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us. (*Vernal Blooms*, p. 31)

And unfortunately, even today we find such among the Associates of our U.L.T.

To break away from orthodoxy, to reject the prescribed forms of rites and ceremonies, and to cast off old superstitions, seem to be difficult for many of our students. Traditions die hard. "The ties of life are still as strong as chains." From their own study and reflection students recognize that Theosophy rejects the idea that rites and ceremonies performed mechanically are of any

benefit to the soul of man; that nowhere in the literature of Theosophy, ancient or modern, is to be found support for the ceremonies now in use; that the Path of the Masters is opposed to the path of orthodox religions. Why then do some students cling to superstitious customs? Because their fathers and grandparents did so! Where is the courage to break away from corrupt religious practices? Because of oversensitiveness to the opinion of others, to the regards of non-Theosophical relatives and friends, they disregard Theosophical associates and companions. Is this fair and just?

Yet the Master has warned us: "You must thoroughly put aside the personal element if you would get on with occult study." Whatever we undertake, the good of humanity as a whole should be the only consideration. In the words of the Master:—

> To all, whether Chohan or chela, who are obligated workers among us the first and last consideration is whether we can do good to our neighbour, no matter how humble he may be; and we do not permit ourselves to even think of the danger or any contumely, abuse or injustice visited upon ourselves. We are ready to be "spat upon and crucified" daily—not once—if real good to another can come of it.

Why should a student of Theosophy put any value upon his neighbour's good or bad opinion of himself? He is taught to look "popular prejudice straight in the face." For this, courage is necessary. What are the prime wants of Theosophy today? "True and unselfish hearts; fearless and confiding souls." Says the Master:—

> Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength, not wasting it upon trifles.

The Theosophical Movement was started to destroy dogmatism, and above all religious dogmatism. The student's attention may be pertinently drawn to the explanations given by H.P.B. in *The Secret Doctrine* about the real origin of creedal exoteric religions. Further, we are told about the bad magnetic emanations which surround the dogmatic-minded person, and how erroneous beliefs and superstitions attract "millions of foreign influences, living entities and powerful agents" of the dark side of Nature. The Masters themselves have nothing to do with orthodox religions and ceremonialism. Ponder over what is implicit in these strong words of the Master:—

> It is useless for a member to argue "I am one of a pure life, I am a teetotaller and an abstainer from meat and vice. All my aspirations are for good etc." and he, at the same time, building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the true *Arhats*, of esoteric Buddhism and of Sang-gyas to do with the *Shasters* and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us.

In another place the Master states:—

> To the psychic sight India seems covered with a stifling grey fog—a moral meteor—the odic emanation from her vicious social state.

Our task, then, is to purify ourselves of the dross of perverted beliefs. Let us make a united effort to fight the evil of bigoted sectarianism; to muster our courage and give up our old superstitions and shed the fear of adverse criticism. Recall the words of the Master:—

> Unity always gives strength: and since occultism in our day resembles a "Forlorn Hope," union and co-operation are indispensable. Union does indeed imply a concentration of vital and magnetic force against the hostile currents of prejudice and fanaticism.

We doubt not that among our U.L.T. associates and companions there are those who feel as strongly on this point as the writer does and who are prepared to co-operate in the task of freeing people everywhere from the pernicious influence of orthodoxy and priestcraft. Says the Master:—

> Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame.

Our work is to labour to find those Points of Light, to erect a Beacon and keep it alight, so that others may see it and benefit by it.

KARMA

[The following is reprinted from *The Theosophist*, Vol. V, p. 223, for June 1884. —EDS.]

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much towards elucidating our ideas on the subject.

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Note: The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ball room, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th century to judicially try and punish animals according to a Jewish law laid down in Exodus xxi. 28, which says: "If an ox gore a man or a woman that they die, the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit." According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. This sow was executed in the public square, clothed in a man's dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: "Suffering is heaven's divine medicine." The law of *compensation* is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or "God."

LOST ATLANTIS

The truth in time will out, and what was once thought to be pure myth is now being verified by scientists of high standing. Little by little facts are gathered and related which point to civilizations long anterior to the period assigned to man on earth by modern science. Modern discoveries at the bottom of the Atlantic have reawakened the ages-old interest in the lost continent of Atlantis which, according to Plato and the Ancient Wisdom, once occupied the space now filled by the Atlantic Ocean and sustained an advanced civilization; but in course of time it sank beneath the sea as the result of geological cataclysms, leaving here and there a few remnants of its former whole.

In the February *Reader's Digest*, under the title "The Lost Empire of Atlantis," Richard Clavering advances arguments in support of the existence of Atlantis. The soil and broken pieces of rock brought to the surface from the bottom of the Atlantic Ocean, when microscopically examined, were shown to consist of lava which had congealed under atmospheric conditions. "The volcano which ejected this lava," we are told, "must have been well above the surface of the ocean at the time of the eruption because the cooling had taken place *on land*." Deep-sea soundings of the Atlantic also have established the fact that there are evidences of volcanic disturbances on a very large scale.

Mr. Clavering further states that there is anthropological, biological and other evidence to support the theory that land fit for human habitation once existed in the Atlantic. The perfect identity of some species of animals and insects found in the lands now separated by the Atlantic Ocean, as also similarities in languages, rites, ceremonies, religious beliefs, myths, traditions, etc., between the peoples dwelling on either side of the ocean, all corroborate a common origin.

> It can hardly be a matter of coincidence [Mr. Clavering states] that people separated by a mighty ocean should possess so much in common, and of which much is identical, at a period when the crossing of that ocean would appear to have been impossible. Moreover, many archæologists are of the opinion that much that is called Egyptian originated elsewhere, and reached Egypt from a *westerly* direction. If Atlantis once existed as the birthplace of what afterwards became common to both sides of the Atlantic, and dispersion took place to the east and to the west when the continent began to disintegrate, a feasible solution offers itself.

That great movement has taken place in the bed of the Atlantic and *is still taking place*, none can doubt. In August, 1923, a vessel was sent out to search for a lost cable which had been laid about 25 years before. Soundings taken at the exact spot revealed that the bed of the ocean had *risen nearly two and a quarter miles* during that short period!

There is no space here for a recapitulation of the teachings of *The Secret Doctrine* in relation to Atlantis and its inhabitants, and their destruction as a result of the misuse of their knowledge. These teachings are too numerous and too elaborate for consideration here. Those interested are recommended to read them for themselves as well as the many predictions made by H.P.B. to the effect that the truth would ultimately be known and admitted.

The rising of the bed of the Atlantic Ocean, referred to in the paragraphs quoted above, is also a fact corroborated by Archaic Science. A Master of Wisdom, writing about 1881, said:—

> Why not admit—true no one of them has ever thought of it—that our *present* continents have—like "Lemuria" and "Atlantis" —been several times *already*, submerged and had the time to reappear again, and bear their new groups of mankind and civilization; and that, at the first great geological upheaval, at the next cataclysm—in the series of periodical cataclysms that occur from the beginning to the end of the Round—our already *autopsized* continents will go down, and the Lemurias and Atlantises come up again.

THE BONFIRE IN THE BRAIN

Those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these.—*Bhagavad-Gita*, V. 22

Said the Lama to Kim: "When I was a young man, a very long time ago, I was plagued with these vapours, and some others, and I went to an abbot—a very holy man and a seeker after truth, though then I knew it not. Sit up and listen, child of my soul! My tale was told. Said he to me, '*Chela*, know this. There are many lies in the world, and not a few liars, but there are no liars like our bodies, except it be the sensations of our bodies.' Considering this I was comforted."—RUDYARD KIPLING

It was once said by a teacher to a pupil, "Extinguish the bonfire in your brain or you will develop into a human fire-blight." Wise words these. What is a bonfire and what is a fire-blight?

A bonfire ordinarily is a large fire in the open air lighted at festivities; time was when it was lighted for the burning of bones. So the teacher must have meant the extinguishment of the fire of sense-pleasures and also of the dead bones of old and crumbling thoughts and feelings. And if this is not done one acts as a fire-blight, a bacillus destroying twigs and leaves, blossoms and fruits—embodiments of beauty and of nourishment.

Sensations light bonfires in the brain now and again; sensations form the second group of the five *skandhas* (*vedana*) which constitute the lower man, but which affect the higher man or the Soul. Sensations are very closely related to the senses and the organs. H.P.B. says that the senses are "the ten organs of man" and that "in Occultism they are closely allied with various forces of nature, and with our *inner* organisms called *cells* in physiology." (*The Theosophical Glossary*)

Sensations are agreeable or disagreeable, pleasurable or painful. They are caused by the contact of the senses with outer objects; these stir the senses and affect the personal consciousness. They are also caused by the desire-mind (*kama-manas*)—the emotional urges which stir the senses. Sometimes we have no sensation; we are indifferent, and indifference is reckoned as the fifth class of sensations.

Now, in living their lives ordinary men and women are affected by the numerous pairs of opposites rooted in impressions, sensations and emotions. As the senses and organs are living, they have a life of their own. This life engrosses ordinary men and women ignorant of the truths about the Soul or of the very existence of the Soul. They identify themselves with the life of the senses and strengthen the false "I" which comes into being in the antenatal life and which continues to grow after the birth of the body.

The inner life is of the Soul; the outer life is of the senses. The former is the real man—the individual; the latter is the mask of the former—the personality. The Inner Ego is the Immortal Thinker, one with the Supreme Spirit—he calls himself "I am I." The outer man is mortal, identifies himself with the bodily self and says, "I am Mr. So-and-So" or "I am Mrs. So-and-So." The beginning, the middle and the end of the Higher Life consists, first, in overcoming the notion of "I am So-and-So"; secondly, in the recognition of and identification with the real "I," the Thinker, who controls sense-life; and, thirdly, in reflecting upon the profound nature and powers of that Thinker and Soul. "Knowest thou of Self the powers, O thou perceiver of external shadows?"

We chase the external shadows of wealth and fame, of power over others, demanding love from others; the shadows of ambition, of comfort for the body, and of home-life; we eagerly and zestfully pursue the desire for sensation; we endeavour to fulfil emotional urges; we long for praise from others. All such involvement in worldly tendencies wins for us the title "perceiver of external shadows." It keeps us oblivious of the very existence of the Soul; and perchance if under good Karma a man or a woman hears

about the Great Self and the Grand Hereafter, he does not cleave to the Self or reflect upon the Hereafter.

Let us quote the whole passage from *The Voice of the Silence* which advises the student-aspirant to master the mental changes in his Self and slay

> the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine.
>
> If thou would'st not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?
>
> If thou dost not—then art thou lost.

Originating from the ocean of *Jiva*, Living Wisdom, these precepts vitalize, like *Prana*, those "Few" to whom the *Book of the Golden Precepts* is dedicated. They possess the durability, constancy, utility and shining power of the royal metal—gold. They form most suitable frames for the priceless wisdom, the diamonds of truth, the rubies of love and the sapphires of beauty—the jewels for the Higher Life.

Let us study the precepts enshrined in the passage quoted above.

We have a shrine in the Astral Body, the shrine of our sensations, built on the pattern of the Akashic Temple of the Inner King, the Lord and Master, whose ambassador we are. Instead of taking our residence in the embassy provided by our royal master, we forget "the kindred points of Heaven and Home" and hire a house where the sensations of pleasure and the dead and dying skeletons of old beliefs and customs tempt us, and we fall prey to them. Thus, thoughts alien to the Soul creep insidiously on us, and a whole army of lower sensations is created.

The great Shankara has taught:—

> Things of sense are more penetrating in the hurt they cause than the venom of the black serpent. The poison slays only him into whom it enters, but things of sense destroy through mere beholding.

Our thoughts are often cruel and hateful, retaliatory and violent, and, though invisible to the naked eyes, they swarm round our fellow men, including those we love and respect. When we are cruel to someone we dislike, not only is he affected by our wrong emotion but all who come within the sphere of our influence, and among them are our friends and kin and innocent children, our own and our neighbours'. Our hate poisons us primarily and not only those we dislike, and more—vitiates the very air we and they inhale. Retaliation and vengeance, like a boomerang, return to their originator. Violence may strike fear in another who is weak or ignorant and even innocent, but that vice causes psychic apoplexy in him who resorts to violence.

What is the remedy?

Says, once again, the great Shankara:—

> When the sick man rightly uses medicine, he is restored to health, but not through the right actions of another.

What medicine shall we use? Our golden precept says: learn what is implicit in a profound metaphysical truth—the interrelation between the *vacuum* and the *plenum*. What seems empty is full: standing on firm earth and gazing heavenwards at the sidereal orbs, man fancies that he is able to see the shining bodies because there is no obstruction between earth and heaven; he overlooks the fact that the ocean of air is there and rays of light are there; that the seeming void is full. On the other hand, a solid rock has nothing about it to suggest voidness; and yet the rock as a solid body is *maya*, says the ancient Sage, and the modern physicist recognizes that illusionary character of the rock in his own way: the rock is composed of atoms, electrons, protons, etc.; that rock is a seething body of motions, and the rock *qua* rock has a vacuous aspect.

The *Majjhima Nikaya* has this to say on the subject of the *plenum* and the *vacuum*:—

> "By abiding in what (concept) are you now abiding in its fulness, Sariputta?"

"By abiding in (the concept of) emptiness am I now abiding in its fulness, Lord."

"This is the abiding of 'great men,' Sariputta, that is to say (the concept of) emptiness."

In one way or another, by continuous study and meditation, the student-aspirant should acquire that habit of mind which discerns "the voidness of the seeming full, the fulness of the seeming void." But neither study nor meditation will suffice. It is application leading to experience and realization which must be valued and used. Therefore we have to "look deep within the well of [our] own heart," and by self-examination, through purity and the exercise of virtue, we come to examine the Self, Its powers, Its character, Its nature. If it is true that we proceed from the Teachings to the Teachers, it is equally true that in abandoning as worthless the "external shadows" we come to know "of Self the powers."

The Self IS; it cannot be said of It that It was, is, or will be. All else come into existence, live and die to become different.

It is in the Well of the Heart that the Waters of Wisdom are to be found; drinking them, we become wise.

It is in the Well of the Heart that the Waters of Immortality are to be found; drinking them, we become immortal.

It is in the Well of the Heart that the Waters of Unity are to be found; drinking them, we shall become brothers to all men, brothers to all women, brothers to all children.

IDOLATRY

[Reprinted from *The Vahan* for May 1892. —Eds.]

Q.—Is it correct for Theosophists to postulate that "a phase of Idolatry is necessary for the poor in mind"? I made and still make a very strong objection to any phase of Idolatry being necessary.

W.Q.J.—Common sense, truth, discrimination and right rules of life all seem to declare that idolatry is not necessary for the Western world; but we cannot judge the mind of the East any more than we can understand why a Western hero-worshipper should indulge in such a practice.

FROM AGNOSTICISM TO FAITH

Writing in 1888 Madame H. P. Blavatsky declared: "The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the source and final destiny of Kosmos."

How a famous scientist, Dr. Lecomte du Noüy, had been led from agnosticism to faith, not by religious study but by scientific research, was beautifully described by Mrs. Mary Lecomte du Noüy in a lecture at the Bangalore Indian Institute of World Culture on February 4th. The continuity of evolution, to his mind, eliminated chance and he had fallen back on "Anti-Chance," which men called God. Science could not disprove God, and some, like Dr. du Noüy, found it necessary to admit a general law that included all the particular laws which science had discovered, without contradicting any. Dr. du Noüy had had great faith in science, but he also had believed something more. What an animal did was what it had to do, the lecturer said, but what man did was overwhelmingly important. The new supremacy, according to her husband, was not in terms of physical fitness but of moral strength. Man had to curb his lower instincts and cultivate the nobler qualities, for science had provided vehicles which man could use for evil.

The criterion of adaptation was usefulness, but evolution's basic criterion was liberty. Only individuals could strive towards spirituality. We were not helpless spectators of life but active participants in evolution. Our influence would live when we were gone and we, as we did right or wrong, helped on man's evolution or retarded it. Dr. du Noüy himself had never stopped his efforts to evolve; Christ had become for him a living Presence and in his painful final illness he had shown a moving spiritual quality which those who saw him sensed.

CHRISTOS, THE REDEEMER

[There are certain great festivals which have a universal import. At present they are observed by followers of certain creeds only. They ought to be observed by all, because one world, one state, one humanity, will need One Inner Religion of Life. This Inner Religion will naturally wear different creedal and racial garbs. Along the lines of different cultures, ancient and modern, the One Humanity will live the One Truth. Festivals have always played an important part in religious life; and present-day creedal festivals can well be used by all people to strengthen the Cause of Unity and Universal Brotherhood. Students of Theosophy have been doing this for many years, but this effort should be intensified.

Among such festivals is the Easter of Christianity. It is sacred, not as sectarian Christians view it, but because of its inner and mystical meaning and value. That is universal. The following article points to certain truths connected with the ideas of Crucifixion and Resurrection which are very ancient and have inspired generations of men and women in many climes. Let all men and women learn, appreciate and observe this Festival. The ageless experience is well epitomized in these verses :—

I saw the Son of God go by
Crowned with the crown of Thorn.
"Was It not finished, Lord?" I said,
"And all the anguish borne?"

He turned on me His awful eyes:
"Hast thou not understood?
Lo! Every soul is Calvary,
And every sin a Rood."

But every crucifixion is followed by a resurrection. —EDS.

Ages of ùnrest
Must needs be mine, bearing this aid to man;
Though, sure, I dreamed not such revenge as this,
On this unneighboured hill, amid these high
And desolate crags, would drain my life-blood dry.
But, prithee, mourn not for my present grief;
Set foot on earth, and let me find relief
In telling of the days to come, that so
From end to end ye may my story know.
Grant me, I pray you, this! So shall ye shed
Comfort on one now sore uncomforted;
For Sorrow, without favour, without care,
Roaming the world, now lighteth here, now there.

—ÆSCHYLUS, *Prometheus Bound*

Who is the Christos or Christ who St. Paul said had to be born in us? Is he merely the personage whom many Christians regard as the Saviour of all mankind and for all ages? Or is there a deeper meaning behind the accepted teaching?

Theosophically speaking, the story of the birth of Christ is the story of human evolution. All ancient philosophies taught (1) that there was God, the "creator," and his "creation"; (2) that he could not succeed on his own but needed the help of his "Sons" who had progressed further in their evolution than the new "creation"] (3) that evolution is the gradual transformation of the "creatures" into "Sons of God and of Light."

According to occult tradition, after the human form had been moulded, with a brain capable of being enlightened by a superior intelligence, the "Sons of Wisdom" descended into it, making the man in form but not in mind a complete human being.

The Sons of Wisdom, or the *spiritual* Dhyanis, had become "intellectual" through

their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. (*S.D.*, II. 167)

Into some forms that were ready the "Sons" entered fully; into other forms not yet fully ready they projected a spark, a portion of themselves. Others still less ready did not receive the spark till a later stage. Evolution was thenceforth the struggle for mastery between the "Sons," representing the Spirit of God, and their vehicles, the lower principles they inhabited. Shall the "Sons" rule their vehicles, or shall the lower personal man gain the upper hand? If the "Sons" win, they show themselves in all their glory as the Christs and Buddhas of the race.

Many legends and stories are written around this descent of the "Sons of Wisdom" and the struggle which followed. In the Hindu legends it is said that some of the "Sons" were meditating, after their previous *manvantaric* efforts, by the shores of a lake when Brahma told them to go down to the earth and people it. Shiva, the patron saint of yogis, sailed on the waters of the lake as a white swan and whispered to them that they were much happier as they were, and so they refused to obey Brahma. Brahma then sought for others who would obey. We are also told that those who first refused to go down had to do so later on and enter bodies that had been defiled without superior help.

In the Christian scriptures Adam and Eve were mindless beings until God made them as He was. The result of this was the attainment of the knowledge of good and evil and the consequent fall from the Garden of Eden (symbolizing lack of responsibility—the only really happy state!) to the earth of sorrow and work. Freedom of choice brought trouble in its wake.

Esoteric tradition speaks of the *sacrifice* made by those who descended to help the new "creation":—

> ...tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity...and to endow him with human affections and aspirations. To do this they had to give up their natural status and, descending on our globe, take their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities. (*S.D.*, II. 246)

Unfortunately this teaching was degraded:—

> This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, was construed by the exoteric theologies into a statement that shows "the rebel angels hurled down from heaven into the darkness of Hell." (*Ibid.*)

The idea is further brought out in the myth of Prometheus and the story of Lucifer and of Christ, the Redeemer.

Whereas in the Hindu stories the "Sons" were *asked* to enter the mindless forms, according to the Christian and Greek concept the "Sons" went of their own accord and against the wishes of God. This discrepancy is due to the fall of the idea of God, the All, to that of the personal god. Prometheus in the Greek myth steals the fire from Heaven and takes it to earth. There he is chained to a rock, suffering torments until he is released.

> [He] steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to "take the kingdom of heaven by violence." (*S.D.*, II. 244)

In the Christian story, Lucifer, proud and arrogant, is flung out of Heaven and becomes Satan, the Harbinger of evil, instead of the bright morning star, the bringer of light, thus taking away from the teaching the value of self-responsibility.

> ...the remark made by the great Initiate (in *Luke* X. 18) ["I beheld Satan as lightning fall from heaven"]—one that referred allegorically to the ray of Enlightenment and reason *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept—was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (*S.D.*, II. 231)

Hermes spoke of Satan as the "door-keeper of

the *Temple of the King*; he standeth in Solomon's porch; he holdeth *the Key of the Sanctuary*, that no man enter therein, save the Anointed having the arcanum of Hermes." (*S.D.*, II. 233)

True it is that the "Sons" of Light and Truth and Love and Knowledge suffer torments in the human body in the constant struggle between the animal passions (vultures) and "eternal fires"; it is also true that mankind needs someone to help it, someone who will show it the way out of its troubles. Such are the Redeemers who come to the help of man and show him how to conquer the animal passions that tear him asunder. Such Redeemers are many. They, too, are Sons of God who have perfected themselves by their own efforts and suffering, and, having conquered the desires and will of the flesh, reign supreme over Nature and point out the way to others.

> Has not the world witnessed, at rare intervals, the advent of such grand characters as Christna, Sakya-muni, and Jesus? Like the two latter personages, Christna seems to have been a real being, deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honoured religious programme. Compare the two Redeemers, the Hindu and the Christian, the one preceding the other by some thousands of years; place between them Siddhartha Buddha, reflecting Christna and projecting into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos; and we find that under one identical garment of poetical legend lived and breathed three real human figures. The individual merit of each of them is rather brought out in stronger relief than otherwise by this same mythical colouring; for no unworthy character could have been selected for deification by the popular instinct, so unerring and just when left untrammeled. (*Isis Unveiled*, II. 536)

Christ, therefore, is not the only Son of God, but one among many. We are all Sons of God in our higher nature and sons of Nature in our lower nature. When the power and fire, the light and life within us, struggle out of the density of matter, then is the Christ risen in us. But this will take time.

> Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes *impermeable* to the lower titanic forces, *invulnerable* in his personality, and *immortal* in his individuality, which cannot happen before every animal element is eliminated from his nature. (*S.D.*, II. 422)

We should try to say with Shelley in the last stanza of "Prometheus Unbound":—

> To suffer woes which Hope thinks infinite;
> To forgive wrongs darker than death or night;
> To defy Power, which seems omnipotent;
> To love, and bear; to hope till Hope creates
> From its own wreck the thing it contemplates;
> Neither to change, nor falter, nor repent;
> This, like thy glory, Titan, is to be
> Good, great and joyous, beautiful and free;
> This is alone Life, Joy, Empire, and Victory.

Lest in this struggle we should feel despondent, we have the cheering assurance that, just as inherent ideas were burnt into the consciousness of infant humanity, so is the Image of Krishna. By lifting the thinking mind and making it dwell on the Image of Krishna we shall revive that memory, and shall be redeemed through the Redeemer *who is ourselves*.

> Christos, as a unity, is but an abstraction: a general idea representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible FIRST CAUSE, the individual spirits of men, erroneously called the souls. They are the divine sons of God, of which some only overshadow mortal men—but this the majority—some remain for ever planetary spirits, and some—the smaller and rare minority—unite themselves during life with some men. Such God-like beings as Gautama Buddha, Jesus, Tissoo, Christna, and a few others had united themselves with their spirits permanently—hence, they became gods on earth. Others such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind. (*Isis Unveiled*, II. 159)

TELEPATHY AND THE IRON CURTAIN

That the unseen world has its own "policemen" and its own laws, which, if broken, would lead to dire consequences, is often overlooked by the psychical researcher. It is one thing, in the interest of impersonal scientific research, to investigate the hidden mysteries of Nature and the psychic powers latent in man; but to seek and use occult powers for selfish purposes, for self-interest and self-aggrandizement, is to be on the road to black magic. The evil possibilities wrapped up and implicit in the sort of "applied psychology" which is coming in vogue need to be warned against by students of Theosophy.

The magazine *Newsweek* in its issue for October 15th carried an item that has raised several highly controversial questions: Can psychic phenomena be harnessed to serve national security in time of peace or war? Is it possible to utilize extra-sensory perception for collecting intelligence and to influence people, without their being aware of it, by a kind of "suggestion-by-telepathy"?

The *Newsweek* report stated:—

> Fantastic as it sounds, a serious psychological-research project being conducted for the Joint Chiefs of Staff is a study of the possible use of extra-sensory perception. Those in on it are looking into the possibilities of using ESP not only to read the minds of Soviet leaders but to influence their thinking by long-range thought control.

Psychic researchers differ in their opinions about the possibility of using extra-sensory perception for such "long-range thought control." According to Henry K. Puharich, M.D., Director of Research, Round Table Foundation, whose answer to the question "Can Telepathy Penetrate the Iron Curtain?" appeared under that title in *Tomorrow* (Winter Issue, 1957), in spite of there being many serious obstacles in the way,

> it is within the realm of possibility to so stabilize telepathy and psychometry by psychological, electrical and chemical means that useful ESP intelligence could be obtained. It is not unrealistic to say that such ESP data when integrated with information collected by sensory means, and impartially and rationally evaluated, can add a new dimension to intelligence-gathering techniques.

One might wish for a continuance of the scientific scepticism which until fairly recently preserved Western peoples from the ignorant if not deliberately selfish use of extra-sensory abilities and occult powers. It is a time and a season for students of Theosophy and all others who love their fellow men to strive without ceasing to lead men to true morality and to make them realize that psychic powers like telepathy, psychometry, etc., are safe only in the hands of pure and utterly unselfish persons who are aware of the responsibilities involved in their use and who possess accurate knowledge of the psycho-physiological constitution of man and of the laws of Nature—knowledge which cannot be altogether empirically acquired by the untrained.

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation.

—H. P. BLAVATSKY

EDUCATION AND EXAMINATIONS

On February 8th an article in the *Times Educational Supplement* by Dr. Richard Lynn, "The Value of Unhappiness," offered a challenge taken up in force by various educationalists, who agreed with the contention that one should not shield a child in cottonwool, but who disagreed with the postulate that the degree of strain and anxiety ordinarily arising from the competitive examination system was desirable, in that effort was stimulated by it, just as genius was often associated with neurotic tensions.

A few of the points made during the following weeks in "Letters to the Editor" may be profitably noted.

C. Thurstan Shaw (Tutor, Cambridge Institute of Education) indicated the genesis of the competitive educational system in Great Britain in the theory, held about 150 years back, that everyone's ability was more or less on the same level, genius and mental deficiency excepted. Failure to learn was considered due to some moral fault, lack of effort and so on, so that the competitive system logically rewarded effort and penalized the lack of it. But in actual practice, effort and ability are inextricably confused, and those thus penalized for lack of ability become hopelessly discouraged, the victims of excessive strain and anxiety, since no amount of effort on their part will raise their status. He also mentioned the fact that more schools are using the method of marking not for an "absolute standard" but for the effort made in relation to the individual children's abilities. He further correlated competitive education with "that fundamental split in the public conscience which constitutes the social schizophrenia of our time."

C. M. Fleming, Reader in Education, University of London, writing of the policy of "streaming" pupils to different types of schools, noted the variability of the time element in the development of individual potentialities, which made it hazardous to fix labels of "success" or "failure" which created false attitudes for pupils and for teachers.

James Hemming (who will be remembered by the London Branch of the Indian Institute of World Culture for the very fine talk he gave last year on "Civilization and Tomorrow's Child") made several points: (1) two schools of educational thought have always existed, right from classical times, at least—those who beat the child to make it work, and those who guided its natural creative powers; (2) there is a distinction between the "healthy tension accompanying all purposeful contact with life and the wasteful tension arising from neurotic anxiety"; and (3) the natural co-operation and competition generated in any group of children is very different from "the artificial prod of cumulative marks" which discourages the dull child and inflates the individualism of the clever one. Finally, like other critics of Dr. Lynn, he considered the latter's argument about genius as "inside out." Neurosis is not the seed of genius.

Other writers pointed out that though unhappiness may arouse the finest moral qualities, we need only make use of the trials and tribulations that come naturally, and need no additional tensions such as the competitive system induces.

It is a pity that Madame Blavatsky's warning in the last century about the perniciousness of the fierce competition in the "materio-intellectual factory" did not find a wider public, but it is good to note this trend in the direction indicated by her.

> We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education. ("Theosophy and Education": *U.L.T. Pamphlet No. 35*, pp. 6-7)

This is a very useful pamphlet which modern teachers would do well to study.

THE VOICE OF CONSCIENCE

"Labour to keep alive in your breast that little spark of celestial fire, called conscience."—GEORGE WASHINGTON

What is the Voice of Conscience? Is there a set meaning to this expression or does it lend itself to various meanings?

The dictionary defines "Conscience" as the "consciousness of the moral goodness or badness of one's own conduct or motives, together with a feeling of obligation to do right or be good"; "a faculty, a power, a principle concerned to decide as to the moral quality of one's own thoughts or acts enjoining what is good." The third meaning is given as "inmost thought or sense."

H.P.B. says in *The Key to Theosophy* that a Theosophist ought to do "that which his conscience and higher nature suggests to him; but only after mature deliberation" (2nd Indian ed., p. 48).

In the *Transactions of the Blavatsky Lodge* she says that it is "the impressions projected into the physical man by this Ego which constitute what we call 'conscience'" (pp. 62–63). She defines the term as "the thought and voice of the Higher Ego."

We can see from these definitions that the Voice of Conscience is almost a general expression applying to various aspects of man's nature and experience. Looked at specifically, it can be said to be the voice of past experiences, whereas the Voice of the Silence can be said to pertain to the Higher Ego. This Voice speaks to us when we turn to it for guidance and have reached the condition when we can hear what it says. It gives us the intuitive knowledge of how to act. Our conscience warns us and tells us what *not* to do; the Higher Ego goes further and tells us what is best to be done.

The main question for us is, therefore, How do we progress from reliance on conscience to hearing the Inner Voice? The answer is given in H.P.B.'s words quoted above: through "mature deliberation." An animal knows what not to do by instinct. Man has to a great extent lost his instinctive faculty, and before he gains the capacity of intuition he has only his reason to guide him when in doubt. And reason is based on premises from which conclusions are drawn. If conscience is the voice of past experiences telling us what not do, our reason and mature deliberation have to be used in order to see what *to do*.

When reason is applied to conscience we find that there is more than one aspect to it. Sometimes the false conscience speaks, and does so in terms of what we have been taught as wrong in childhood, or what we have come to accept as customs: what to do and not to do on the Sabbath day, to drink or not to drink. It is very important for after-life that children should not be taught that things are wrong that are not wrong in themselves, for when the growing and developing reason realizes this the true conscience is often thrown overboard with the false. But reason has to be developed in the child so that he sees for himself why such-and-such a thing ought not to be done or ought to be done.

The voice of past experiences which tells us what not to do has a positive side as well; *i.e.*, if we do not act in one way we are *ipso facto* acting in another way, so that conscience can be said to cause us to act in certain ways by refusing to let us act in other ways. It is only when we break new ground, so to say, that we get no help from conscience and have, through reason and aspiration, to find the Inner Voice.

Fundamentally, what is the characteristic of the Inner Voice? Is it not true morality, compassion absolute, universal ethics based on law? Our moral character is but the reflection, however dim and full of shortcomings, of the Higher. It is to this reflection of how much we have already learnt that the ordinary man turns when in doubt, and, through his endeavour to act the best he knows how, learns in time the right way of action.

To take an illustration: A father beats his son because all other efforts to make the son mend

his ways have failed and he is perhaps indulging in some bad habit which might involve himself and others in great danger in the future. If the father truly wants to do the best for his son he will resort to beating only after all other methods he is *capable* of using have failed, and after mature deliberation. Though we know, Theosophically, that this is a wrong action, the father has not yet learnt this; his past experience, his voice of conscience, has not yet taught him that it is wrong, but he has "the consciousness of the moral goodness or badness of one's own conduct or motives," "concerned to decide as to the moral quality of one's own thoughts or acts enjoining what is good." In time such a man will come to the truth. His present consciousness of moral goodness leads him to act as he does, and the knowledge he gains through this wrong action will teach him a higher moral code.

It is often difficult for us to realize the slow degrees of progress. To speak categorically of the Voice of the Silence which tells us what to do, and of the Voice of Conscience which tells us what not to do, will land us in trouble, because we shall overlook the bridge between the two. While we know that it is motive that is the most important, we also know that it is difficult to decide what our true motive is. And we often think that our actions are based on the dictates of the Voice of the Silence when they are based only on the moral conceptions of the conscience. Only if we take into consideration that lower Manas can transmute itself into the higher, can we see that the whisperings of the Voice of the Silence come to us through the higher aspects of our working agent, the Voice of Conscience. Let us live up to that, after mature deliberation, attending to the highest Voice we can hear at our stage. Reason, searching upwards for the universal aspect of life, will be coloured by it, and little by little the true Voice of Intuition will speak in us.

CONSCIENCE AND INTUITION

[The following questions and answers are reprinted from *Theosophy*, Vol. IX, p. 253, for June 1921.—Eds.]

Q. Would we know perfectly the difference between right and wrong, if we listened to the voice of conscience?

A. You must know that there are consciences and consciences—all of them different. Conscience is each man's little drift of real perception with regard to right and wrong limited by personal ideas. The voice of conscience cannot be fully understood until one understands his own nature thoroughly. Each conscience presents different conceptions. My conscience will not allow me to do one thing; another man's conscience might allow him to do that very thing. So, you can not rely on conscience entirely until you have cleared your mind and feeling from personal prejudices and predilections. Conscience will be able to act of its own accord, freely and fully, only when one has resigned self-interest in every thing that he does.

The conscience is the Inner Man speaking, so that, when we refuse to listen to that voice, or, smothering it with expediency, act contrary to it, we are defiling the spiritual nature and running counter to the moral perception of the inner being. We must remember that conscience is not a God-*given* thing. It is the spiritual centre of our own being, and, in fact, of every other being.

Q. Is the voice of conscience susceptible to education?

A. It has to have a basis for action. More than in anything else we deceive ourselves in regard to our own motives. If we *want* to do a thing, we can easily point to a perfectly good motive for it, but, if we were a little more careful to lift up the corner of that motive, we might find another down underneath that did not look like it. Even though we want to do right because it *is* right, we must have universal laws to base our conceptions upon. In the Spanish Inquisition they burned men's bodies in order to save their souls. Their consciences were clear enough, but their *knowledge* was very poor.

Q. What is the difference between conscience and intuition?

A. Intuition is an embodiment of the knowledge that has been gained in the past by the spiritual nature of the man; while *conscience* is, as a rule, a small reflected or deflected ray of that knowledge. H.P.B. says that *Buddhi* is divine conscience—the channel through which divine knowledge reaches the Ego.

THOUGHTS ON THE BEGGING BOWL

The year of the 2,500th anniversary of the Buddha's attainment of enlightenment as well as of his birth and death has passed. All over the world his teachings and the example of his life have stimulated men's minds, and it is to be hoped that this will bear abundant good fruit in time.

Because our education and upbringing in contemporary society have filled us with so much material for cerebration, we often fancy we are thinking when we are not—and for the same reason the deep but simple truths taught by the Buddha are not always given due recognition.

Many deem thinking to be mulling over in their brains ways and means by which they may get something they like or avoid something they do not like. This is not thinking in any real sense; that is, it is not creative thinking.

The Great Teachers of mankind have given by precept and example the subjects upon which we may base our thinking. Out of the substance of the great Ideas They have upheld, we may adopt, through our thought, attitudes towards life which will, if maintained, at last transform our characters into the likeness of Theirs.

For example, what about the begging bowl? Why did the Buddha make his Bhikkhus carry the begging bowl? Why did he carry it himself? What may we learn from this? No doubt, as this simple fact is contemplated upon, some practical lessons may be learned from it. Also, through an appreciation of its significance, we will know who is the true Bhikkhu, the true ascetic in the world of men.

The Bhikkhu depended upon his begging bowl for his daily nourishment. Anyone was free to put into it what he chose. The Bhikkhu was never to *ask* for this or that, or reject what was given him. What he received he was free to make use of; that was all. On the other hand the Bhikkhu had to use his discrimination as to whom to go to with the bowl; with discrimination he avoided receiving what would be against his discipline, *e.g.*, the forbidden meat.

Now this practice, or rather the attitude that it engendered, symbolized by the begging bowl, is one that many would do well to build into their consciousnesses and make use of in their daily lives. The habit of asking nothing for ourselves personally, and of simply accepting and making use of whatever comes our way, would be the result. It would preclude our asking others for personal favours, concessions, conveniences or comforts, and necessitate our accepting that only which might be offered to us unsolicited.

To simplify one's life and pay one's karmic debts is the endeavour of all earnest aspirants to the Higher Life. The adopting of the begging-bowl principle could well be a way of beginning to accomplish this. In this practice Necessity is ever the touchstone and the test to aid discrimination. Why should those who profess to be trying to practise spiritual principles and create harmony in the world complicate their lives further by incurring more and more karmic debts and involving themselves in the personal lives of others when there is no necessity for doing so? The begging bowl also points to this.

To keep in mind the great principles of the spiritual life and use them as a basis for thinking out how one should act in one's small sphere, however humble, is creative thinking; it transforms our character, little by little, until at last, through the power of discipline, only the good, the true and the beautiful remain.

IN THE LIGHT OF THEOSOPHY

Speaking at Darbhanga on the 15th of February, Shri Jawaharlal Nehru remarked about the necessity to end casteism in our Secular State. He deplored the action of those who utilized caste to secure votes. "There could be no unity if different castes pulled their weight divergently." Casteism is not only an evil affecting political issues and election campaigns. Fundamentally castes have been for long years an anomaly, and Gandhiji spoke against them in explicit terms. Not only is the curse of untouchability to be debited against this evil custom. There are other things which make Hindu society weak in many respects and tolerate wickedness in some respects. Hinduism as a religion will never rise to its real height till the caste institutions and the evils which they perpetuate are destroyed. Caste rules and customs also affect the status of women and especially of widows. Social reforms will not achieve results without iconoclasm. But mere iconoclasm would imply the destruction of moral and religious ideals and of the mystical basis of life itself. Gandhiji has put forward his belief in a reformed Hinduism in an important and valuable piece of writing in *Young India* of October 6th, 1921.

Again on February 25th, speaking at Calicut, the Prime Minister stressed the fundamental unity of India. "Whatever our religion, whatever our State, and whatever our language"—these should not be allowed to impair the national unity. "India is a Secular State which honours all religions and gives perfect freedom to all communities." That duty the Secular State tries to discharge, but sectarianism and the folly of religious rivalry still actuate many, many citizens; and they need to be educated. Wrong valuation of religions, one's own and other peoples', brings into existence a Muslim League or a Hindu Mahasabha, and poisons political life. Shri Nehru condemned "communal organizations since they disrupted India, weakened India." It is understandable that such communal organizations should not be legally and forcibly destroyed. What is needed is education of the public mind in the grand concept of the Brotherhood of Religions. Our respected friend Bharata Ratna Dr. Bhagawan Das has set a good example, and his important and useful book, *The Essential Unity of All Religions*, needs to be popularized and extensively used by all students of Theosophy. "If the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions," wrote H. P. Blavatsky; and she explained the difference between the one Religion of Truth and many religions:—

> Each religion is thus a bit of the divine truth, made to focus a vast panorama of human fancy which claimed to represent and replace that truth.

The Autumn 1956 issue of the *Shakespeare Quarterly* contains a thought-provoking article, "In My Mind's Eye, Horatio." Dealing with the origin and influence of this phrase, Alwin Thaler traces some of its main associations, ranging from ancient times to the Romantics and their twentieth-century successors. In his many citations, Mr. Thaler shows that the phrase is synonymous with inward vision, with the soul's attempt to see imaginatively.

The idea is older than Shakespeare and Chaucer. Plato held the "eye of the soul," by which alone truth could be seen, to be "far more precious than ten thousand bodily eyes," and in his Epistle to the Ephesians St. Paul speaks of the eyes of understanding being enlightened.

Elizabethan Platonists and the Puritan poet Milton used various phrases for the "Inward Eye"—the instrument of vision of a mystic like Blake. Wordsworth's poetry abounds in instances where the bodily eye was laid asleep and the poet, transported, was able to see into the "life of things."

The student of Theosophy finds here something akin to "the eye of Soul." Man is ahead of the mere brute creation in possessing reason. Theosophy, however, holds the intuitional aspect

to be superior to the intellectual. There is a power inherent in every man which can lead him to true knowledge. It is the divine instinct, the light which comes from within, that lifts us above the "scenes of this world" and makes possible union with the superior intelligences.

The teachings of the world's great seers and prophets were the result of illumination. It is in a flash of real understanding that the mysteries of nature can be unravelled. The idea of the inner light in many of the world's great books is fully familiar to students of Theosophy, but more—the way in which it functions and how it radiates is fully explained, and the technique of developing the Secret Eye is also taught.

Happiness is universally sought, but few go about it in the right way. The role of education in bringing men nearer the goal of happiness was the subject of the convocation address delivered by Shri K. G. Saiyidain, Educational Adviser to the Government of India, at the Government College, Chandigarh. He stated that the greatest contribution education could make to the mind and outlook of the educated classes was "to wean them away from the belief that happiness is to be found in possessiveness—in securing for oneself the maximum of material goods and comforts." Education must inculcate the faith that

> all true happiness is "creative" happiness, that it springs from expressing one's talents and capacities in constructive work, in art, in social service, and becoming an integral part of humanity's epic march towards worthy goals that are still unachieved.
>
> What was important in life was not "taking" but "giving"—giving not merely of money or other worldly goods or knowledge, but the priceless gift of one's own self.

A good educational institution, he said, could not be content with the mere imparting of academic instruction, "as if man could be equated only with his mind." "It should provide for them a rich and varied environment which will stimulate the mind; train the emotions and make the body an effective and pliable instrument for carrying out the behests of the will."

However much the personal man may desire happiness, that goddess hides her face until the will is invoked and devotion to right action cultivated. Happiness ever recedes if it is sought for its own sake. Real happiness wears the veil of Difficult Duty, and only the noble may find her. True knowledge, right education, help us in our search. Ignorance, and, what is worse, false knowledge, bewilder our understanding and make us feel lost. That education is true education which helps us to cut asunder all doubts and seek the Truth. Finding the Truth, man obtains all that he can desire—hope, happiness and a better understanding of his and all existence.

The technique of non-violent revolution along Gandhian lines was explained by Shri J. B. Kripalani in his paper on "The Philosophical Basis of Social Revolution," read at the 31st session of the Indian Philosophical Congress held last December. It is printed in *Sarvodaya* for February 1957.

It was Gandhiji's aim to build a new social order based upon political liberty and economic and social equality free from exploitation. In pursuance of his ideas he laid down certain basic moral principles which were to guide revolutionary zeal and action. These principles are truth and non-violence. By adherence to these moral means he saved the Indian revolutionary struggle from the wanton cruelty and bloodshed that have characterized violent revolutions in history.

Shri J. B. Kripalani goes on to explain how non-violent revolution works. Gandhiji suggested the strategy of non-co-operation or civil disobedience, or *Satyagraha* as he called it. He held that foreign domination in India was made possible through Indian co-operation. If this co-operation was withdrawn it would not be able to function. In this new revolutionary technique there can be no place for conspiracies and secret activity. This eliminates fear of the saboteur and fifth columnist and makes for confidence and trust among colleagues and comrades in the movement.

Gandhiji did not hold that those who differed from him were his enemies. While he hated an evil system and was impatient to destroy it, he did not hate human beings who were responsible for its working. He said: "Our non-co-operation is neither with the English nor with the West. Our non-co-operation is with the system that the English have established with the material civilization and its attendant greed and the exploitation of the weak."

Gandhiji was a great believer in democracy. "I look upon the increase of power of the State with the greatest fear," he said, "because although apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality which is at the root of all progress.... The individual has a soul but the State is a soulless machine." Gandhiji's scheme of decentralized industry combined with devolution of political power saves us from the perils of concentration of power as in capitalist democracy or communist totalitarianism.

Professor Toynbee lectured on "Religion and Civilization" under the auspices of the Ramakrishna Mission at New Delhi on the 17th of February. He said:—

> I do not believe that we would be able to recapture our relations with religion and reinstate religion in its true place unless we face the perilous undertaking of trying to extricate the essence of religion from the accidental non-religious additions to it which have gathered round each of the great historic religions.
>
> In every one of the great living religions, there were many things which were officially or by tradition important parts of the religion, but which were really no parts of its true essence but were stumbling blocks in the way of return to religion on the part of people whose lives were influenced by the progress of science and technology.

This is entirely a Theosophical view and in her important article "Is Theosophy a Religion?" H. P. Blavatsky wrote as far back as 1888:—

> It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity.

We congratulate the Buddhist Society of London on securing their new Headquarters at 58, Eccleston Square, London, S.W. 1. The Society owes its present status, its good standing and its success to several people and to their labour of love, but primarily to its President, Mr. Christmas Humphreys. He pioneered the work in London and has made it known all over the world. All students of Theosophy are deeply interested in this movement for the propagation of Buddhistic philosophy in England and all over Europe. Its organ, *The Middle Way*, is ably edited by Mrs. M. H. Robins, and all who have the good of the Buddha Dharma at heart will support both the Society and its organ. We wish Mr. Humphreys and his friends great and continued success in their new home.

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
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Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
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By W. Q. JUDGE

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Notes on the Bhagavad-Gita
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Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

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CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis.* And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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